



The South India CHURCHMAN



The Magazine of the Church of South India

● JANUARY 1983



US CHRIST—
OF THE WORLD

Synod Award Winning Painting (Reduced)
by Mr. I. Solomon, Madras Diocese

CONTENTS

	Page
The Life of the World	1
Jesus the Christ	3
Dr. Chandran D. S. Devanesen	4
'The Foundation of Jesus Christ'	6
Norman Car Sargant	7
Comprehensive Rural Development Education Programme	8
Preachers' Page	9
News from the Dioceses	10
News from All Over	13
Notices	16

Opinions expressed by contributors do not commit the C.S.I.

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THE REV. DASS BABU

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25 Years Ago!

If any one is in Christ :

This is a common phrase often used by St. Paul in his Epistles. It may mean, one who is belonging to Christ or one who has come out of heathenism into knowledge of Jesus or one who knows Jesus, means one's intimate and close fellowship with Jesus. When a person is in close fellowship with Jesus he is a new creation.

He is a new creation :

There is no outward change in the physical life but a complete transformation comes in our thoughts and desires as the result of our life in Christ. Paul in Romans 12 : 2 clearly tells about this transformed life. 'Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, acceptable and perfect.'

There is a growing desire to know the will of God and to do accordingly. No more longing for worldly pleasures but a complete transformation in one's life.

—Churchman,

The Life of the World



We are living in a society which is undergoing a rapid transition and growing contradictions. The situation in the world is indeed grave. The clouds of political upheaval have begun to gather thick in the sky and even surface of the society may show signs of wide cracks. The socially conscientious individuals have enormous challenge to face. The need for a meaningful change is imperative.

The baneful effects of unlimited political corruption have to be stressed again and again because corruption is the main villain who has poisoned the tap-root of the body-politics. Why today's political scene practically in all countries is so grim? Corruption—from top to bottom.

Apartheid in South Africa, untouchability in India etc. are killing not only people but their lands and the environment as well. Many lands were forcefully and illegally occupied and dwelling places were burnt by the so called upper strata. Although the Apartheid and untouchability are crimes against humanity they are practised by the racists and the high-ups with a shocking impunity. But once these 'oppressed' are awakened a violent revolt is inevitable. Should such a revolt erupt its consequences for the 'ruling class' would be disastrous.

Easy availability of the most sophisticated weapons to all kinds of regimes in some countries seems to have introduced many distortions in the historical process of the countries. Why are the poor nations spending more on arms than on social and economic development programmes? Is it because they have more faith in arms than in people? Militarisation, corrodes the resources of the developing countries which are admittedly limited. It is a fact that the arms buyers are mostly the backward nations. Of course, there are the oil-rich countries. These countries in the Middle-east are deluged with arms supplied by the super-powers. Many other countries which are armed to the teeth are ready to plunge into a war any moment. The increasing military spending by the developing countries is disclosed in the recent report of the Brandt Commission. Millions and billions are spent. This ruinous spending would go on increasing in the years to come.

One of the areas where the World has miserably failed is the removal of the poverty. The number of the poor both in villages and cities has gone up. Add to this is the growing unemployment in almost all countries. This speaks volumes about the major failure on the economic front. An obvious incongruity in our planning policy has been that, even as reduction of inequalities of income and wealth has been

declared as the kingpin of our plan, nothing has been done to reduce the existing inequalities. Unfortunately an integrated policy on reducing the disparities still remains to be formulated. Unless a policy which aims to reduce the disparities in order to bring about a more rational and equitable pattern of income distribution is evolved it is not possible to tackle the mass poverty. To deepen the gloom, as the economists warn us, the system is challenged by the parallel economy of black money and runaway inflation, leading to acute shortages and soaring prices. Black money was accumulated in very large amounts through tax evasion, large scale smuggling and hoarding and indulgences in a number of other economic crimes. Its beneficiaries include a cross-section of the elite-buraucratic and political segments. For a common man everyday living has become an unending chain of trial and tribulation. The gains and benefits are received by the more affluent sections of society. What the common man gets is woefully inadequate.

What exactly will happen in the near future is difficult to fore-see. The uncertainties today are greater than they have been at any time in the last twenty-five years. The breakdown of all social discipline and consequent political uncertainty have assumed menacing proportions. The path into the future is long and weary and there will be obstacles and frustrations in plenty along the way.

The grim context calls for a serious reflection and purposive action. The only answer to all these baffling problems and nerve shattering issues is—JESUS CHRIST. Long ago He extended the invitation: 'Come unto me, all ye that labour and are heavy laden and I will give you rest.' But the world never responded to this invitation. Even now it is not too late to accept Him and get the much needed rest. The world needs Jesus for the simple reason that He is the Life of the World.

—DASS BABU.

At Your Door

By DR. T. DAYANANDAN FRANCIS

Jesus,

Graciously look at this poor sinner
standing at your door!

My clothes are only rags and
I have
nothing but dirty stains
in my hand.

I have no words on my lips
except to repeat Your sweet name:

'Jesus, my Saviour!'

Weeping I stand at your door
with
little strength to knock!

But,

Aren't you the gate and door Lord?

So,

Take me in and offer me life.

(Translation of a Tamil Lyric written by the Rev. Dr. T. Dayanandan Francis, put on disc and sung by Sri T. M. Soundararajan. Music was set by Sri B. M. J. Dhyriam.)



JESUS THE CHRIST

MRS. RENUKA SOMASEKHAR, *Madras.*

Volumes have been written about the man called Jesus, who is the Christ. Learned scholars have expounded on the name, nature and role of Jesus in human history, and in God's overall plan for the world. The central figure has intrigued both skeptics and scholars down the two thousand years since he appeared in human form in Palestine. It is said that if all the books written since his appearance were divided between those that carry his name or his words and those that do not, the former would outnumber the latter. Any exposition therefore on Jesus will be but a repetition of what has already been said. Yet the person of Jesus continues to fascinate thinking minds and direct and control devout people.

Who is this man called Jesus? The disciples through Peter proclaimed him to be 'The Christ, the Son of God'. Schools of thought have debated whether he was human or divine. The pendulum of Christology has swung from one extreme of emphasis on the Jesus of History to the other extreme, the Logos, the transcendental Being. By faith He has been apprehended as both human and divine but questing and questioning minds are still not able to reconcile the dichotomy. One must confess that when one thinks of Jesus, the face that comes to ones mind is the human face made popular chiefly by the Italian painters of the renaissance period. From childhood we are taught to associate that face with our understanding of Jesus. Whether he really looked like that, is immaterial. The underlying fact is that it is the human Jesus that finds a response from his believers.

But 'God was in Christ' appearing for a short thirty-three years at a particular time in history at a particular place, Palestine, as a member of a particular community, that of the Jews. His thirty-three years were but a drop in the vastness of eternity of which he is the Lord. Palestine was just a dot in the whole expanse of the cosmos which is his creation and his Jewishness was a minute point of reference in the totality of humanity and all creation which he came to save. Today Jesus the Christ cannot be dated because 'he was before Abraham was' and continues to be beyond the end, the Alpha and the Omega. He belongs to no particular country like Palestine because he belongs to the whole universe. He is not a Jew any more because he is the universal Being. He is neither male nor female, or to put it positively he embraces both maleness and femaleness and rises above both.

How do I then define this phenomena which is Jesus the Christ?

1. Jesus is the life force of the world...

'In him was life' says the writer of the fourth gospel. St. Paul in contrasting the first Adam with the second says, 'The first Adam became a living being, the last Adam a life giving spirit' (I Cor. 15:45). Early in his ministry Jesus claimed that he was the bread of life. 'Unless you eat my flesh and drink my blood you have no life in you' St. John 6:53). This claim he made long before the institution of the Eucharist. 'Apart from me you can do nothing' he further asserted, because apart from him there is no life. Without his life we are dead. Whether it be biological existence or mental or spiritual, the source of life and its sustainer is Christ himself. It is his life force which makes everything come alive. To deny him is to deny our own aliveness.

The World Council of Churches has fittingly chosen the theme, 'Jesus Christ the life of the world' for its forthcoming Assembly. The variations on the theme by the learned speakers will make a rich mosaic of ideas and convictions. We shall surely be the richer in our own understanding of Jesus as the life-force of the world when the papers and deliberation reports reach us after the Assembly.

2. Jesus is Lord over all Creation...

'By him were all things made and without him was nothing made that was made' Jesus the Christ is Creator, Controller, Sustainer and Redeemer of the whole creation. He is truly the cosmic Christ dwelling in, guiding and directing the total cosmos. The gospel of St. Mark constantly refers to his miracle as signs of the kingdom of God. They were indeed signs for the people but for Jesus himself they were the very essence of his being and therefore no miracles. As Lord over all creation he could rebuke the winds and the waves, he could walk on water and he could control the spirit world.

Carl Sagan in his fascinating book 'The Cosmic Connection' makes out a case for the existence of extraterrestrial intelligence on the evidence of biological substances found in moon rocks and the information transmitted by the spacecraft probing the surface of Venus. (Carl Sagan is the Director of Planetary studies at Cornell University and was the chairman of the high powered U.S. delegation to the U.S./USSR conference on communication with extraterrestrial intelligence.) If scientists of the calibre of Carl Sagan

(Contd. on p. 5)



Dr. Chandran D. S. Devanesen

‘HE SMILED IN LIFE; HE SMILED IN DEATH’

BY MR. ROBERT GURUSWAMY, *Madras*

Dr. Devanesen hailed from the well-known family of Vedanayagam Sastriar of Thanjavur. He was born on the 1st of November, 1917 in Palayamkottai in South India. His father, Dr. D. W. Devanesen served the Madras Christian College as one of the first Indian Professors of Zoology and also, for a time, in the Fisheries Department of the Madras Presidency as its Acting Director. After finishing his early education at Kingswood College, Kandy, Sri Lanka, Dr. Devanesen went up to Cambridge to graduate in History at Selwyn College. Later he got his Ph.D. from Harvard, USA, for his work on Mahatma Gandhi.

He served the Bankura Christian College, West Bengal, in 1941 and 1942 as Lecturer and moved over to the Central Y.M.C.A., Colombo, Sri Lanka, as its Secretary for a two year term. He joined the National Christian Council of India as Secretary in 1944 and accepted the invitation from the Madras Christian College to head the department of History and Economics in 1946.

He spent the best part of his life in Tambaram where he held various other responsibilities—Warden, Bishop Heber Hall, President, Rural Service League, President of the Staff Association, President, Staff Study Circle and Patron of Associations and Societies in the College and in Tambaram. He was the First Indian Principal of the College from 1962 to 1973.

Responding to the call from the Government of India, he accepted the Vice-Chancellorship of North Eastern Hill University, Shillong, for 5 years. On completion of this assignment he returned to Madras to be the Founder-Director of Institute for Development Education. Among the honours that came to him in recognition of his services to the cause of higher education, particular mention must be made of the award of Padma Shri given by the Government of India.

Reviewing his life and work, it may be said that Dr. Devanesen was essentially a lover of humanity. He considered none unworthy of his affection and friendship: his was an assorted company of friends—students, teachers, political leaders, social reformers, villagers, scholars,

administrators, artists and children irrespective of caste, creed, colour or language. The secret of his expansive love was his incisive grasp of the good, the strength and the potential in each person whom he knew. What was good in men he quickly accepted and what was bad he discarded quickly.

Dr. Devanesen was a visionary. He dreamt and dreamt about the creative possibilities of an intellectual and administrator but he did not, like most poets, recapture with frustration faded dreams and impossible utopias. He was an admirable blend of imagination and action. With the wizard's wand of action he built on the strength of his predecessors most novel avenues of learning and service—academic and service-oriented possibilities and programmes. His brain teamed with ideas which even the worst of ill health could not deter him from putting to action.

Dr. Devanesen's abilities were varied and they ranged from lecturing to writing poetry. Particular mention ought to be made of his facile eloquence which had won him many a rapt audience all over the world including those of TV and Radio. He had been to different parts of the world many times. Every time he went to another country he carried with him the hopes and prospects of the institutions he served. And he returned with new vision.

His talents were used at the local, state, national and international levels. Among the offices he held, mention may be made of:

President of Student Christian Movement of India, Tamil Nad Christian Council, Christian Educational Council of South India, Women's Christian College Council, Meston Training College Council, United Theological College Council, Church History Association of India, Christian Literature Society, Indo-American Society, Association of Managements of Private Colleges in Tamil Nadu.

Vice-President of All India Association of Christian Higher Education, World Association of Christian Communication, World University Service, Madras.

Secretary of Association of University Teachers,
Madras;

Director of MRF, M.Ct. Muthiah Chettiar Trust, the
Kothari Trust;

Member of the University Grants Commission, the
World Council of Churches, World Student Christian
Federation and of several committees and commissions of
the Central and State Governments, Universities, Church
Bodies and Private Agencies.

Dr. Devanesen was a man of Christian commitment.
His commitment was reflected in every programme that
he undertook. His ever smiling face was an expression of
his deep faith in God. He smiled in life. He smiled in
death. He had a heart attack in 1980, but he never allowed
this set-back in health affect his style of life. When he was
advised to give up many of his activities, he replied that he
would not mind being regular in taking medicines but he
would not reconcile himself to a change in the style of his
life and work. And he did that till the end.

The following lines quoted from his poem 'Christ the
Eternal Beauty' fittingly portray his last moments :

'Death the hunter heads you off wherever you may
turn,
sends you running to the pit prepared for you since
earth began.

That is in the end where all earthly beauty lies,
earth to earth and dust to dust
the burnt-out ashes of our lives.
Beauty into the grave must sink, from the grave must
rise.

There is no other path way. There is no other gate.'

Dr. Devanesen's life and service may be summed up
with the following Biblical verse :

'A good man out of the good treasure of the heart
bringeth forth good things.' (Matthew 12 : 35)

He has left with us the treasures of his heart and mind.
The ideal way of thanking God for these is for us to acquire
and develop them. Let us as friends and relatives of the
Devanesen Family pray that God may give strength to
his life-partner Mrs. Savithiri Devanesen, his children,
Sudharshan, Dayalan and Mithran, his daughters-in-law,
Asha, Sherene and Nanda, and his grandchildren, Sumitha,
Ashima, Amaresh and Sunayan to bear and overcome
this sorrowful event and to move forward with hope and
courage.

Jesus the Christ—(Contd. from p. 3)

can speculate about such apparently improbable
possibilities as extraterrestrial intelligence on such
flimsy evidence, how can we deny to the Christ
the supremacy over nature and extraterrestrial matters
which he has so convincingly demonstrated. Indeed it
is his Being that holds the entire cosmos together. He
is the other that permeates all space. His immanence
binds it all together. His presence gives meaning to
every component. It is his power that holds and
controls the entire universe.

3. Jesus is the eternal Christ . . .

As mentioned earlier, Jesus the Christ, though a fact
in history is not bound by time or space. As his
power has spatial dimensions, his being is for ever and
ever. He was in the beginning, he is our contem-
porary and he will be after all else has ceased to be.
He is eternity. He who believes on him is promised
eternal life. Jesus who is Life and who is eternity is
reward to those who will accept him for what he is,
God himself. Repeatedly in his teaching Jesus uses
the term eternal. For righteousness it is eternal life,
for unrighteousness it is eternal damnation. Heaven
is to have Jesus, the life force and eternity. Hell is to
be denied that life force, to be dead, to be without
him.

4. Jesus is the Prototype of the new humanity . . .

God created the human beings in his own image,
through disobedience that image has been distorted.
Jesus came to redeem and restore mankind to the
image as planned by God originally. When Peter ex-
claimed you are the Christ, the Son of the living God,
Jesus felt it was time to take them a step further in

their understanding of his mission. Barely six to eight
days later he gave to three of his disciples the expe-
rience of the transfiguration. So far they had known
Jesus as a human being primarily. Even the term
Christ could have meant for them that he was the
Messiah that was to deliver them from all their ene-
mies. His divinity was yet to be fully apprehended.
Deeper understanding had to be developed for
the term 'Son of the living God'. The transfiguration
was a foretaste of what they were to eventually know
him. The transfigured Christ was what the Risen
Christ was going to be. In the transfiguration expe-
rience Jesus summed up His eternal nature. The past
in the presence of Moses and Elijah and the future in
the transfigured being were brought together in that
present moment, a moment in eternity.

A further apocalyptic aspect of the transfiguration
could be that Jesus the second Adam, the prototype
of the New humanity revealed to his disciples what they
themselves might one day be. 'For the created universe
waits with eager expectation for the revealing of God's
children' (Rom. 8 : 19). The Book of Revelation
depicts something of what this revealing will be. Jesus
here shares with his closest disciples God's plan and
hope for all humanity.

Jesus the Christ, who was seen and known for a
short period of thirty-three years as human being is
indeed God himself, Logos, Life-Force, Lord over all
creation, cosmic and eternal. Jesus the Christ could
be remembered as teacher, healer, preacher and leader.
His death on the cross might be celebrated daily,
weekly or yearly. Ultimately He has to be recognized
and accepted as the Living, ruling, controlling God of
the cosmos.

'THE FOUNDATION OF JESUS CHRIST' FOR THE CHURCH UNION MOVEMENT — A Homily

THE RT. REV. DR. D. POTHIRAJULU, Madurai

This is a call for an understanding of the concept of Jesus Christ—as the foundation of the Church, in the context of the Church Union Movement.

I think it is only appropriate that we focus our attention on the way our Lord brings us together. The gathering of the Churches mean different things to different people. For some it is accumulation of authority. Some consider it a loss of tradition. And there are those who fear loss of identity. These to my mind is a kind of negative thinking. Perhaps we can consider such feelings as legitimate fears against which we should guard ourselves. Then what are the positive factors? Instead of accumulation of authority can we think of the advantages of united action of the People of God? Instead of loss of tradition can we think in terms of growth of tradition? Instead of loss of identity can we think of a new discovery of the nature of the Church?

Let us turn to I Cor. 3 : 11.

'For other foundation can no man lay than that is laid, which is Jesus Christ.' In other words, Jesus Christ becomes our model to follow. Any other foundation has no relevance for our life.

So, our first question will be what is the meaning of the Foundation of Jesus Christ for growing together as the People of God? This would mean that, our authority for co-existence comes from Jesus Christ Himself. It is He who unites us. It is He who eliminates rifts and brings us together in His cause. The cause is not to rule but to serve. If we keep this function of the Church straight, we will not fear the Church Union Movement. We must also ask what is wrong with the centralisation of powers? Naturally the Charisma of the people will suffer, creativity will be lost. So what is needed is leadership that will bring out the potential of the people.

The authority of the Church is manifested in the work of the Holy Spirit among His People. The Spirit of God endows His children with various gifts. I Cor. 12. By the authority of the Holy Spirit one gets wisdom. One uses knowledge, one heals, one performs miracles, one does prophesying. Such authority assures a healthy church, builds up a harmonious society. Here people serve one another. There is love and concern. They share the burden of one another. One main note is service. They serve in humility. They see the power of God. They praise Him together. There are no gaps. There is no hierarchy. There is brotherhood practiced.

Here the Jesus model of authority in service is practiced. The evangelist John (13 : 4) records the attitude and the action of 'The Lord' and 'Master'. The Lord does not expect service; He renders service. The scene in the Upper Room is so picturesque and impressive. Jesus after the Supper, casting away his mantle, girded Himself

with a towel and started washing the feet of the disciples and began to wipe them with the towel. This must have been a startling action to the disciples. The ancient East is only too familiar with the Guru-Sishya relationship. The disciple sits at the feet of the master and learns. The Sishya prostrates before the Guru and worships him. But nothing like this was heard of where the Master washed the feet of the disciples. And yet Jesus demonstrated

And He demanded of His disciples to practice it. This must have been a shock to the disciples. They must have been discussing who should sit on the right and who on the left. Probably they had a seniority problem. Perhaps the Senior most and the Junior most had been identified. But, here is the Lord and Master assuming the role of a servant and more than the role of a servant—took the role of a slave and glorified service as it were. Also the concept of dignity commonly understood by people standing at a distance is shattered and is re-defined in terms of togetherness and humble service. Jesus' authority introduces new values into the society. It eliminates fear. It brings people nearer to each other. It helps the talents of people to blossom forth. We should pray for such enabling Leadership at all levels in the church. We should praise God wherever we find leaders who practice the Jesus Model of Authority. The Church Union movement is nothing but a beautiful avenue for practicing the Jesus Model of Authority in serving, sharing and worshipping together. By the practical of such authority we will move forward in the achievement of the Church of Christ in India.

The second area of fear or opportunity is the area of tradition. What happens to the zealously preserved practices of various traditions? Will the church union movement cause a decay of tradition? We must first have an understanding of the meaning of tradition. People generally think of tradition as a static one. As a culmination point after which there is no growth. We may ask: Is tradition static or dynamic? Is it like stagnant water or a flowing stream? Some of our rivers have dried up sand and no water at all. Some rivers end up in pools where the waters are never replenished. Then even the fish would die when waters evaporate. On the other hand there are living waters and perennial rivers which are constantly fed by tributaries, where water continues to swell, new life forms are seen. Wherever waters flow the soil becomes rich and the prosperity becomes part of the water course. Eze. 47 paints a beautiful picture of such a water course where renewal is the word, new creation is a rule and transformation is something assured and looked for. Can we think of Tradition in these terms instead of considering it a drudgery of routine. When traditions come together can they serve as tributaries for one another as a river grows by tributaries? Can renewal, new creation and

transformation be found among attributes of tradition? Then Church Union Movement provides the utopia for such growth and richness. This is also the secret of the richness of the CSI Liturgy. It is a beautiful blend of the Eastern and Western Traditions. The cultural heritage of the ancient East beautifies worship by helping us to lift up our hearts and to acknowledge the descending of the Holy Spirit. The East and West meet in sharing the mystic elements and the apocalyptic features. And we should keep growing as the Spirit leads us, the criteria bring what St. Paul gives us in I Cor. 14:15 'I will pray with the Spirit and I will pray with the understanding also, I will sing with the Spirit and I will sing with the understanding also'.

We are called to pray with the Spirit and with understanding. Several times we pray neither with the Spirit nor with understanding. When we pray with the Spirit, the Spirit leads us into understanding. Our prayers become therapeutic to the body, mind and spirit; prophetic to the life and witness of the church. Some of us find it difficult to worship in harmony with the leader when a new prayer is said or a new form of worship is introduced. Perhaps there will be a spirit of rejoicing if we all try to understand the creative work of the Holy Spirit. That is the way to worship with the Spirit and with understanding. The Lord is calling the cultures to come together in worship. He sanctifies cultures. He rules the world and brings the nations together. The Church Union Movement is a sign of God's presence among His people in which realm the traditions grow. We are called to cherish the traditions and to contribute to the growth of new traditions.

Thirdly, people fear loss of identity as the churches come together. Then the challenge that comes to us is for a discovery of the nature of the church in such apparent loss. What do we mean by identity? Is it the preservation of the present form? Can the loss of identity lead to something new? Can there be a new form of identity?

The tribes who wandered in the wilderness did not labour for preserving their own identities. When they came under one discipline they searched for a new identity and God gave them the name of Israel. They became one people—the people of Israel. That was the new identity that God gave them with new blessings, new promises and a new hope to live as a new nation. Death and Resurrection is part of the Gospel message. We preach the Gospel as the power of resurrection. Resurrection is always glorious—more glorious than the present life. St. Paul rightly says, 'It is sown in weakness, it is raised in power' (I Cor. 15:43).

The Church loses her identity in the world. It is known not by its rules and regulations and its constitution. It may have a tradition but it is not central to the Gospel. The churches that come together should be prepared to lose their identity to receive a new identity in Christ. Jesus emptied Himself and humbled Himself even to the death on the cross. But God raised Him up (Phil. 2:7) and exalted Him highly. Such is the nature of the Church and the churches continue the search for a new form of identity in Christ.

To conclude since we have one foundation in Christ, the Church Union Movement helps us to understand—

Authority in terms of service,

Tradition in terms of New creation,

and Identity in terms of Death and Resurrection.

May God help us to grow more and more in His obedience discovering His new ways.

NORMAN CAR SARGANT

DR. C. D. JATHANNA

Moderator's Commissary, Karnataka Central Diocese

The Church of South India lost a great evangelist, Church historian and a father-like Bishop in the sudden demise of Norman Car Sargant on 17th September, 1982 at Bristol, England.

A great evangelist indeed who knew each and every village in his Diocese travelling on the rugged roads of interior Karnataka in his old but strong bicycle, and often on bullock carts to meet people bringing to them the saving and comforting love of Jesus Christ.

His boyhood days in London had prepared this sportsman, who loved cricket and football very well for this tough ministry of spreading the good news of Jesus Christ in this part of Deccan, crossing the rivers and passing through jungles. As an evangelist, he both preached the love of Christ and showed this love in action, organising community development programme and relief work for the poor and the down trodden in the backward region.

The Christians in Karnataka will not forget Bishop Sargant whom they cherish in their hearts as a father-like Bishop of the undivided Diocese of the Church of South India in this State. Practically every person in the Diocese knew Bishop Sargant personally and he knew them intimately. He cared for his sheep and his sheep loved their shepherd.

Bishop Sargant was eminently qualified to be a well-informed Church historian, who had a keen interest in collecting data from innumerable sources. The photographic memory he had at his disposal was an unfailing source of help in this respect. In order to collect data, he moved around, met people, wrote letters and visited old grave-yards. This interest he cherished till the last moment of his life which is evidenced in his endeavour to bring out a volume 'From Mission to Churches in Karnataka 1920-1970'. His earlier contribution includes 'Dispersion of Tamil Christians'.

Bishop Sargant was born on 3rd January, 1911 at High Gate, London, belonging to a family of businessmen. He had his theological education at the Methodist Theological College, Birmingham University. After his theological training he arrived in India on 2nd November, 1931.

Rev. Sargant was consecrated as Bishop in 1951. He returned to England after a fruitful service of more than four decades.

What else can be more befitting and worthy than enjoying ourselves in continuing the concerns which were so dear to his heart? Evangelism.

Bishop Sargant is no more but his concerns will remain with us ever more!

COMPREHENSIVE RURAL DEVELOPMENT EDUCATION PROGRAMME

(A Pilot Project to Cover 40 Rural Pastorates in the 20 C.S.I. Dioceses)

REV. M. AZARIAH
General Secretary

1. Project Description :

Development in the ultimate analysis is in the minds of the people in building up their self-reliance and greater awareness of their strength as a community and as a nation. Education is an inevitable factor. This is all the more important in a country like India where 80% of the population are in the rural areas and out of which a major percentage is illiterate and semi-literate. The success of development in this decade mainly depends on how education can be effectively inculcated in the minds of the rural masses, so that inspiration, imagination and vision of ordinary men and women thus gained, will help them to start not only the development process in the right direction but also to achieve things.

The Church which has played a pioneering role in the development of man and woman since the beginning of the missionary era in various fields has continuously felt the need and responsibility to equip the rural masses for development through education. This programme is one expression of its deep concern and top priority.

The CSI with over 1,200 pastorates in the 20 Dioceses in the four Southern regional language areas can count almost 68% of its membership as rural population. A vast majority of them are illiterate or semi-literate. Most of our village Christians are not only economically poor with practically no land of their own but are socially oppressed as backward classes and castes. The inertia and apathy and the lack of initiative characterized by a sense of resignation with a hang over of Hindu beliefs in Karma and fate, the rural Christians share with their fellow Hindu and Muslim neighbours the same attitude of hopelessness and frustration and remain powerless to liberate themselves from the clutches of the exploiting rural rich and political elite. This condition, even after several 5 year Plans, when the rich become richer and the poor become poorer, urgently needs the primary input of development education that will prepare and change their attitudes and outlook on life and open up the rural people for participation in any meaningful programme of development as envisaged in our programme Priorities for the Mission of the Church for this decade.

2. Purpose and objectives :

The purpose of this programme is to impart education to the whole community on various development issues and to organise people so that they will become capable to participate in development activity that ensures self-reliance, a sense of self-dignity and social equality. These can give them strength and power to liberate themselves from the clutches of traditional superstition and unjust distributive system. These will also help them to achieve the goals of socio-economic development both as individuals and as communities in the areas of our Rural Pastorates.

3. Description of Programme Components :

The content of this education programme for a unit period of six months would include :

- (i) Functional literacy
- (ii) Basic beliefs

- (iii) Basic family health course
- (iv) Awareness building course
- (v) Basic vocational and employment skills.

4. Strategy :

The first requirement would be to choose one Rural Development Educator, preferably a graduate per pastorate, resident of and from within the village congregation of the pastorate. He/she must be prepared to work in his/her own rural pastorate area for a period of 5 years with missionary zeal. He/she should be selected purely on personal qualities and Christian commitment.

Training will be given to him/her in programme components listed above in a general training institution. The local pastorate should extend all help and co-operation to make the mission a success.

The Rural Development Education should not be used for the administrative or pastoral work of the Pastorate. He/she should be under the immediate supervision of the local pastor but under the general control and guidance of the Relief and Development Committee of the Synod for organising and monitoring of the programme including the training of the Rural Development Educator. He/she must establish good rapport with the people of the area and maintain cordial relationship with them. He/she must identify himself/herself with the target group, through house visits, group meetings and organising rural people in the area. He/she must be able to disseminate information on the rights and privileges of scheduled caste tribes and backward class, on Government orders, extending educational, developmental and social welfare facilities for the weaker sections and credit facilities available to them through co-operative banks and other Government and non-Government institutions; environment sanitation hygiene, immunisation and health care facilities family planning, etc.

Project output/Benefit :

It is envisaged that over a period of 2 years through three different six monthly courses covering at least 200 people at each course period in a rural pastorate upto 200 people could be educated for change and liberation from each of the 40 rural pastorates taken for the pilot programme. After evaluating the experience of the first 2 years, this programme can be extended and multiplied to cover about 2 lakhs in all from nearly 1000 rural pastorates in the 4 regions of the CSI within this decade.

Conclusion :

This programme already approved for implementation from March, 1983 by our Synod Working Committee is herewith being commended for the study and support of all our rural pastorates.

SERMON OUTLINES

THE FIRST JUDGMENT

GENESIS 3 : 9-24

The sentence of death was passed upon Adam and Eve as soon as they sinned. The execution of the sentence was in stages. Adam died spiritually the moment he disobeyed God. He did not die physically until he was 930 years of age.

1. ADAM WAS SUMMONED (3 : 9)
2. ADAM WAS SEARCHED (3 : 10-13)
3. ADAM WAS SENTENCED (3 : 14-19)
4. ADAM WAS SAVED (3 : 20-24)

Note : God's grace devised a means, way back there in Eden, whereby His banished need not be expelled from Him. Adam and Eve were both saved from the eternal consequences of their sin. Adam trusted in the promise of a coming Saviour, the 'seed of the woman'. He was clothed in skins at the expense of an innocent victim—a clear foreview of Calvary. He confessed his faith by calling his wife's name 'Eve' (mother of all *living*) in the face of the death sentence recently pronounced.

Adam's judgement foreshadows the coming judgment of all lost men at the great white throne. The first question in the Bible will ring out again : 'Where art thou ?' and the wicked dead will come hurrying from their graves. The second great question, 'What is this that thou hast done ?' will be the great condemning question.

PREACHING IN VAIN

GENESIS 6 : 14-16, 22 ; 7 : 13 ; 2 PETER 2 : 5

Noah preached for one hundred twenty years. His only converts were his wife, his three sons, and his sons' wives—just seven people in all. His ark was, in itself, a monumental message to his generation. It was a visible monument to coming wrath, a voluble call to men and women to flee from the wrath to come. The preaching of Noah fell on deaf ears. No doubt some mocked, some vacillated, some wrote learned articles as to why there could never be a universal flood. Noah entered the ark 'pure from the blood of all men.'

1. HIS COMMISSION (Gen. 6 : 14-16)
2. HIS COURAGE (6 : 22)
3. HIS CONVERTS (7 : 13)
4. HIS CONSCIENCE (2 Peter 2 : 5)

Illustration : Picture Noah preaching what might well have been his last sermon to the godless people about him. The ark is finished and stands with open door, gleaming in its final coat of pitch. Noah is preaching Methuselah's funeral sermon.

'You all knew Methuselah,' he might have said. 'His father was Enoch, a prophet of God. His name means 'when he dies it shall come.' And now he is dead and it is coming, it is surely coming, the long-delayed judgment of God. But salvation has been provided for you all. Who will come and seek refuge in the ark? All that is needed is one simple step of faith...'

ILLUSTRATIONS

I

Life Dedicated. When H. M. Stanley found David Livingstone in Central Africa, he asked Livingstone to come back to England with him. Livingstone refused to go and two days later wrote his diary, 'March 19th. My birthday. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus' name I ask it, Amen!' A year later his servants found him dead upon his knees.

His heart was buried in Africa, his body in Westminster Abbey, London; and on the day of his funeral at Westminster Abbey, the following verse appeared in a secular magazine :

Open the Abbey gates and let him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin
Yet great by work that brooks no lower wage.
He needs no epitaph to guard a name
That man shall prize whether worthy work is done
He lived and died for God : be this his fame !
Let marble crumble—this is Livingstone.

II

Life's Jig-saw Puzzle. I have heard many versions of the story of the jig-saw puzzle : this is the one I like best. A father, reading his Sunday paper and wishing not to be disturbed by his little girl, cut up a map of the world, gave it to her, and told her to put it together. He thought this would keep her quiet for some time. After a short while she returned with it and every piece was in its place. Very much surprised, the father said : 'Why how did you do it? You don't know anything about geography.' The little one replied, 'There was a picture of Jesus on the other side, and I knew when I had Jesus in the right place, the whole world would be all right.'

The Lord Jesus in the right place ! 'To be in all things alone supreme.' Thus Paul describes the right place. Christ must be pre-eminent in our lives if we want our lives to come out right. Christ must be first in our affections, even before family or friends first and supreme in our thoughts, motives, purposes and above all before self : then everything else will be in place.

News from the Dioceses

MADRAS DIOCESE

A FEAST OF BIBLE TEACHING AND PRAISE

'Life in the Spirit' was the theme of the Spiritual Renewal Conference held from 22nd to 24th November, 1982, in Bain School, Madras. The host was Bishop Sundar Clarke of Madras, whose burden and vision for Renewal in the Indian Church has made such conferences possible. His parting reminder to us of God breathing new life into dead bones in Ezekiel 37 gave us all a vision of what God can still do today in our midst.

The 150 delegates, from various churches throughout the four South Indian states, appreciated and were greatly blessed by the gracious and scholarly ministry of Dr. A. B. Masilamani and the masterly Biblical exposition of Rev. Theodore Williams.

Theodore Williams' Bible Studies gave a comprehensive coverage of Scriptural teaching about the Holy Spirit (i) in the Old Testament, (ii) in the Gospel's and Acts and (iii) in the Epistles. His evening public meeting focussed on the Holy Spirit as the one who makes God's presence, purity and power a continuing reality in the life of the believer.

The highlights of his teaching were that the Bible must always be our authority against which all doctrinal teaching and all experiences of the Holy Spirit must be tested. We should thirst after God (not His power or special experiences) and our motive should be to allow God to fulfil His sovereign purpose in our life with no trace of selfish desire for popularity, success or exhibitionism). He affirmed all the gifts of the Spirit mentioned in the Bible are available to God's people today, and asked that they should be used for the upbuilding of the church and for edification, and never allowed to become divisive. He set out clearly the conditions for receiving the Spirit's fulness:—(1) Repent and receive Jesus as Saviour, (2) Thirst after God and His purpose for your life, (3) Ask and you shall receive, (but in no stereotyped way) and (4) Obey, by yielding completely to God's control of your life. If you want the blessings of victorious living in the Holy Spirit, you must pay the price of surrender and allow no sin or disobedience to be tolerated in your life. He further stressed that the Holy Spirit will not necessarily make us a leader, preacher or miracle-worker. Many in the Bible were filled to be Helpers, with a supportive role. The fulness of the Holy Spirit will bring about nothing more and nothing less than God's purpose for our Life, and it is for each Christian to yield to that.

Dr. Masilamani's addresses affirmed that Life in the Spirit is the NORMAL Christian life; man is at his normal best only in the Holy Spirit.

When the Holy Spirit comes, He never wipes out man's individuality, but he wipes him clean; He releases him from any handicap of his personality (e.g. excessive shyness or timidity) and frees him to be himself; the Holy Spirit transforms us into the likeness of Christ, expressed within the contours of each personality. He taught us of the subjective and objective aspects of our experience of the Holy Spirit. The subjective is needed for our refreshing, vitalization and joy, but need not cause the conversion of any. The objective aspect is the changed life which prompts us to action in living encounter with the world, in love for one another, confronting and expelling evil in the power of the Holy Spirit. To try to fulfil life in Christ without the Holy Spirit will be a great exercise in futility. Though the world may knock us, the Holy Spirit gives us power always to come up straight. He enables us to control our reactions. He elaborated further on the victorious life in Christ. Salvation is to be enjoyed now; not stoically endured until we receive a posthumous reward. Salvation does not automatically bring victory; we need the fulness of the Holy Spirit; and this comes through yielding, not striving. Finally, Life in the Spirit is the fruit-bearing life in Christ, which is more fulfilling than the success of victory. The Holy Spirit is the life-giving sap. The joy of our salvation is abiding in Jesus, that we may be adorned with fruit that glorifies the Lord. The greatest evidence of a Spirit-filled life is the fruit of the Spirit, where the character of Jesus is evident. Spiritual growth depends on the Holy Spirit and the yieldedness of the believer.

In addition to the inspiring teaching, there were also refreshing times of singing, worship and testimony, with much encouraging news being shared by Zac Koshe and his friends from Kerala. We were also blessed by a time of sharing and praying for one another in small groups and a stimulating question time, when the wisdom of our speakers was supremely evident.

All in all we praise and thank God for this conference and the assurance that the Holy Spirit is indeed renewing the Church in India.

*Dept. of Spiritual Renewal
Madras Diocese.*

KARNATAKA NORTHERN DIOCESE

Shri R. Gundu Rao, Chief Minister of Karnataka with his cabinet colleagues Shri. Dharma Singh, Minister for Urban Development and Shri. Shankar Rao, Minister for Education, participated in the Annual Thanks Giving Prayer Meeting held at Mair Memorial Church, Hubli at 8-30 p.m. on Saturday the 30th Oct. 1982.

Rt. Rev. Vasant P. Dandin, Bishop KND lead the prayer meeting. In his talk Bishop Dandin referred to the sermon on the Mount and stressed the need for peace—peace in the community in the nation and in the world. He appealed to the Chief Minister and his colleagues whom God in his grace has placed at the helm of affairs, to utilize their positions to usher in peace and tranquility in the society.

The Chief Minister in his brief speech reiterated the views expressed by the Bishop and agreed that peace is important for the progress in all fields—social, economic, cultural and spiritual.

Scriptures were read by Rev. David Sontakke and Rev. P. John, Prof. Paul, S. Dhawale, Secretary KND in his brief report mentioned how the Christians, though a small minority in Karnataka have contributed their mite in various fields such as literature, education, industry and medical science. He also mentioned in his report that the main reason for inviting the Chief Minister to participate in the Annual Thanks Giving ceremony was not to shower praises on him nor to curry his favour by submitting a long list of demands but to seek the blessings of God almighty to strengthen the hands of the leaders of our country who have vowed to wipe out the tears of the poor and the downtrodden.

Shri. Wilson Gaddi, member of the pastorate committee proposed a vote of thanks.

The Mair Memorial Church and its environs which were tastefully decorated wore a festive look. People who had packed the Church to capacity started pouring in hours before the function.

The full throated rendering of soulful sonorous lyrics by the congregation won the appreciation of the visiting dignitaries.

DR. ARUTHER PUNEETH,
Hubli.

MADHYA KERALA DIOCESAN COUNCIL FELICITATES THE MODERATOR

Most Rev. I. Jesudason, the Moderator of the Church of South India was warmly felicitated by the delegates of the Madhya Kerala Diocesan Council which met on 26th November at the C.M.S. College High School Hall, Kottayam. The Council meeting was presided over by the Rt. Rev. M. C. Mani. The Diocesan Lay Secretary Mr. M. M. Mani who is also the Municipal Chairman of Kottayam Municipal Council welcomed the Moderator to the Council. The Clergy Secretary the Rev. K. P. Philip felicitated him highlighting the brilliant facets of his service to the Church and said that the Kerala people could be proud of having a Bishop from that area as the Moderator of the C.S.I.

The Moderator in his reply said that the C.S.I. was a growing Church and daily new members were being added to the Church. He also reminded the delegates that C.S.I. had set top priority for evangelism. The Madhya Kerala Diocese was complimented for its evangelisation work in the Parakal and other mission fields which he said was an example to other Dioceses.

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'Saplings of His Kingdom' Book released

Madhya Kerala Diocesan Youth Movement gave a reception to the delegates of the CSI Synod Youth Leaders Conference on 27th November 1982 at Charal-mountain. Rt. Rev. M. C. Mani presided over the meet-ing. H. G. Geevarughese Mar Osthathiose (Orthodox), Rt. Rev. Zacharias Mar Theophilose (Marthoma), Rt. Rev. M. M. John, Rt. Rev. T. S. Joseph, Mr. Mathew Koshy, Mr. T. M. Yesudasan and Roy Nellika-la felicitated the delegates. Madhya Kerala Diocesan Youth Movement presented a memento to the delegates. H. G. Geevarughese Mar Osthathiose released the book 'Saplings of His Kingdom', published by Madhya Kerala Diocesan Youth Movement in connection with this conference. The reception meeting was attended by 200 diocesan members and 31 delegates. Miss Rachel K. Mathew welcomed the gathering and Prof. Mammen Varkey proposed the vote of thanks.

MATHEW KOSHY,

President of the Youth Movement.

DIOCESE OF DORNAKAL

Diocesan level retreat for Teachers Lecturers and Members of the Diocesan Education Committee

It is heartening to report that nearly 120 participants—Teachers, Lecturers and Members of the Diocesan Education Committee attended the two-day retreat arranged at St. Mary's Secondary School campus in Khammam on 21st and 22nd November, 1982. The Retreat started with Holy Communion Service in the Church, the Celebrant being the Rt. Rev. G. S. Luke, Bishop in Dornakal and the Preacher the Rt. Rev. B. Prabhudas, Retired Bishop of Karimnagar Diocese. Bishop Prabhudas delivered a message basing on the text Eph. 5 : 22 ; 6 : 4 and called upon the Teacher Community to obey the call of the Lord and be witnesses to the classroom for His glory.

The Retreat was officially inaugurated by the Rt. Rev. G. S. Luke, the Chairman of the Diocese Education Committee. He took the theme 'JESUS CHRIST—THE LIFE OF THE WORLD' and based his address on St. Mark 6 : 30-44. He exhorted the teachers to dispel darkness (Avidya) and bring light and life to the thousands of children who through our schools and colleges expecting to have first rate education. He gave the definition of the word Education to mean the truth, leading children to the knowledge of the loving Lord, the fountain of all knowledge.

The D.E.O. Khammam, who was the first speaker delivered his key note address on 'THE MODERN TRENDS IN EDUCATION'. He said that the word 'Teacher' as is traditionally understood is out of date in present day context. He preferred to call them 'Facilitators'. He explained at length the connotation of this term to the surprise and jubilation of the participants.

S. T. SUVIRAJ,

Convener & Education Secretary.

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News from All Over....

AFRICAN CHURCH LEADERS LEARN MANAGEMENT SKILLS

The following is excerpted and adapted from a report by Kafui Ameh distributed by Nairobi-based Africa Church Information Service.

NAIROBI—The low level of management skills among church leaders gave birth in March 1975 to an organisation that today stands unique in Africa—Christian Organisations Research and Advisory Trust. CORAT today prides itself in having assisted over, 1,000 people gain practical management skills.

The organisation operates under an advisory council of church leaders from various parts of Africa, who represent Anglican Roman Catholic, Presbyterian, Methodist, Lutheran and Baptist churches. It also handles consultancies covering a series of management skills. Beneficiaries include bishops, pastors, development and planning officers, church hospital and school administrators, association executives and boards of directors. CORAT senior consultant Gordon W. Brown says management ability is 'the key need in churches and Christian organisations in Africa today'. With the increasing involvement of churches and Christian organisations in diverse programmes and projects influencing life even in the remotest parts of the continent, efficient leadership through management ability is of paramount importance. CORAT, therefore, takes a look at the management of its client organisation, and develops and promotes a Christian approach to management.

What distinguishes CORAT's approach to management consultancy is the extent of emphasis placed on how to relate attributes such as love, care and fairness as set out in the Bible to management situations. 'We emphasise, for instance, that managers must set the example in all things,' Brown says, 'and actively care for others. Our most important contribution is the depth of thought we have given to Christian understanding of management. Through our courses, Christian leaders begin to see how important management is through Christian eyes.'

NEW NZ ECUMENICAL STRUCTURE

CHRIST CHURCH, New Zealand—The general meeting of the 12 denomination National Council of Churches in New Zealand has agreed in principle to a proposal for an ecumenical structure to include the Roman Catholic Church. The meeting also gave general approval to the draft constitution and rules for what would be called the New Zealand Council of Churches.

If approval also comes from the country's Roman Catholic bishops, redrafted proposals would be sent to the country's denominations in the new year. NCC General Secretary Angus Macleod said the approval 'could be one of the most significant fellowship in New Zealand'.

THREE REASONS SUGGESTED FOR COVENANT FAILURE

LONDON—The chairman and secretary of the Churches' Council for Covenanting have suggested three reasons for the failure earlier this year of the proposals for a Covenant between England's Anglican, Methodist, Moravian and United Reformed denominations.

The Covenant would have meant joint ordinations, mutual recognition of ordained ministries and bishops for the Methodist and Reformed. It was defeated when the priests in the (Anglican) Church of England general synod approved it by 62 per cent less than the required two-thirds majority.

In their assessment, former Oxford Anglican Bishop Kenneth Woolcombe and Methodist lawyer and Oxford don Phillip Capper cite first the haste with which the covenant proposals were drafted and presented to the churches once the four of them had accepted ten propositions as a suitable basis for covenanting. This was compounded by the inflexibility of the various churches' machinery for considering such proposals and the way they were out of step with each other.

'If another council returns to the task of formulating unity proposals, it will have to insist, before it ever publishes them, that the churches agree in advance to a harmonized procedure for approving them,' the two write, adding latter: 'Next time a slower and more effective way must be found to achieve eventual consensus between churches.'

Second is the way the Church of England's comprehensiveness makes it virtually 'un-unifiable with,' except by individuals criticizing the Church of England's understanding of itself as a bridge church with Rome at one end and the Free Churches at the other, the two note that with the commitments involved in the covenant the three Free Churches would have been well within the span represented in English Anglicanism.

'How are the other Churches ever to determine the mind of the church of England and engage in fruitful discussion with it, while minorities can always combine to deny the truth as it is seen and represented by the majority in the church?' they ask.

The third factor cited is the lack of whole-hearted positive enthusiasm for the covenant: 'In the end, in all the churches, even amongst those who voted in favour, there was a general lack of the enthusiastic heart and will to make the covenant happen: and so it died,' they say.

One spin-off from the attempt at covenanting is that on 27 October, Woolcombe is to be one of the consecrators for a new Moravian bishop, Geoffrey Birtill, a member of the CCC.

WOMEN/MEN STUDY MONOGRAPHS ASKED

GENEVA—The advisory committee dealing with follow-up to the World Council of Churches' study of the community of women and men in the church has urged publication of three monographs dealing with issues raised by the study, which was completed at the end of last year.

The publications would deal with identity, Scripture and the 'web of oppression'. At its meeting here, the committee also considered the way in which findings of the study might influence next year's WCC assembly in Vancouver, and how the WCC should pursue after that a concern for issues raised by the study.

During its half-decade, it included local groups and regional meetings; consultations on the ordination of women, theological anthropology (what it means to be created male and female in the image of God), and the authority of Scripture in light of women's experiences; and an international gathering in Sheffield, England.

METHODIST—award

A 16-member committee has chosen Kenneth Mew of Zimbabwe to receive the 1982 World Methodist Peace Award. Mew has been principal of Ranch House College, Harare, for the past 18 years. Announcement from the World Methodist Council said Mew's influence was significant in extinguishing fires of hatred that might have engulfed Zimbabwe in the struggle for independence. Since independence its government has looked to Ranch House to assist in training diplomats, providing crash courses for civil servants and journalists.

K.G.P.T. UNION AWARD TO REV. M. K. MATHEW

This Union Award is given to Rev. M. K. Mathew, Headmaster C.M.S. U.P.S. Kodukulanji, Chengannur Sub. District in Public Recognition of his Valuable Services to the Community as a teacher of outstanding merit.

MR. V. HENRY DEVADAS & CHIEF JUSTICE BIMIAH FELICITATED

Mr. V. Henry Devadas, General Secretary, I.S.P.C.K., Delhi, along with the Chief Justice Bimiah of Karnataka High Court, was felicitated in a special function arranged by the Bangalore Y.M.C.A. on the 8th November 1982.

Justice Bimiah was the first Harijan to become the Chief Justice of any high court. Mr. Devadas, who has studied and participated with Justice Bimiah in the freedom struggle in the early 40s, was honoured by the Government of India with a Tamra Patra.

Mr. Devadas' contribution to the Church in India, the C.N.I. in particular, was praised by speakers, including the Rev. Dr. C. D. Jathanna. Mr. Devadas has been associated with the Y.M.C.A. as one of its Secretaries prior to his becoming the General Secretary of I.S.P.C.K. He is well-known in ecumenical circles and is the President of the National Association for Christian Communication, and has also been the Chairman of the Church's Auxiliary for Social Action. Apart from editing the NORTH INDIA CHURCHMAN, Mr. Devadas is an active member of the Joint Council of the C.S.I., C.N.I. and Mar Thoma Churches. He is also one among the outstanding Indian leaders of the Christian Peace Conference. He has travelled widely and has presented papers in various seminars.

DR. T. DAYANANDAN FRANCIS,
*General Secretary,
Christian Literature Society.*

COMMUNITY SERVICE CENTRE, MADRAS

Silver Jubilee Celebrations of Alcoholics Anonymous in India

(23rd & 24th October 1982)

The Community Service Centre, Madras and Alcoholics Anonymous, Madras, had organised a Silver Jubilee Celebrations of Alcoholics Anonymous in India on 23rd and 24th October 1982. The participants came from various parts of India representing Alcoholics Anonymous groups of Bombay, Cochin, Bangalore, Nagpur, Hyderabad and some other places. Some Alcoholics Anonymous members came from Sri Lanka also.

As a part of the Celebration, we had a Public Information meeting on 23rd October at 5.30 p.m. which was presided by Mrs. D. L. Gopal Ratnam, the President of National Council of Churches in India, and Dr. H. V. Hande, The Hon'ble Minister for Health, Government of Tamil Nadu, inaugurated the Celebrations and Rev. Fr. Kuriakose and Mrs. Sivasankari spoke on 'Alcoholism as illness'.

While giving the Presidential Address Mrs. Gopal Ratnam said that Alcoholics Anonymous is very much involved in helping the suffering alcoholics, this association must be encouraged. She thanked the Centre for co-operating with Alcoholics Anonymous, Madras in organising Silver Jubilee Celebration. Nowadays, she said, alcoholism is creating serious problems in various parts of the world. Alcoholics Anonymous is very successful in helping the suffering alcoholic to recover from alcoholism she observed.

Dr. H. V. Hande while inaugurating the Silver Jubilee Celebrations said that the society must treat the alcoholics as people suffering with disease and they must be given necessary help. He also said that the Tamil Nadu Government is helping the alcoholic patients by giving

treatment in many hospitals. He requested that the Government, Voluntary Agencies and social workers should work actively for the rehabilitation of alcoholics.

Mr. Robert Guruswamy, the Honorary Director, spoke about the relationship of the Community Service Centre with the Alcoholics Anonymous, Madras. He told that the Centre will co-operate with their programme in future also.

There was a Workshop on 24th October which was attended by many industrialists, doctors, social workers and members of various 'AA' groups in India. Dr. M. Abel, the Vice-Chancellor of Sri Krishnadevaraya University, Anantapur, and the Chairman of the Community Service Centre, while inaugurating the Workshop said that the Community Service Centre being a Social Work agency trying its level best to educate the people from various walks of life in co-operation with 'AA' Madras, about the cause of 'AA'.

K. JAYAKAR BABU,
*Associate Director,
Community Service Centre.*

THE MODERATOR'S EXPRESSES SHOCK....

The Moderator, Most Rev. I. Jesudason, expressed his shock at the sudden demise of DR. CHANDRAN DEVANESEN. The Moderator, speaking to the Editor, said that Dr. Chandran Devanesen was one of the pillars of the Church whose Yeomen services in the field of education in particular are laudable. His meritorious services were recognised not only by the Church but also by the State which was evident when the Padmashree award was given to him by the Central Government.

Communications Department

CHRISTMAS DANCE-DRAMA ON TELEVISION



KUM. ALIVELU AS MARY

The Communications Dept. produced a Christmas dance-drama on the Television on the Christmas day. The dance was set to the Bharatanatyam, the famous Indian art form, and the music was in the Karnataka style, a classical music of South India. The dance-drama was well received both by the Press and people and acclaimed as one of the best plays on the Birth of Jesus presented in Indian Style. Mr. G. V. Ramamurthy is the writer ; Mrs. G. Visalakshi (Nrityanjali) is the dance director.



NOTICES

THE UNITED THEOLOGICAL COLLEGE

Notice Regarding External BD Admission

We regret to announce that *for the present* no further applications for admission to the External B.D. programme will be entertained, since the limit for such admissions has been exceeded.

It is expected that applications will be called for after approximately two years. Please watch for our announcement.

Registrar

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Registrar

WANTED

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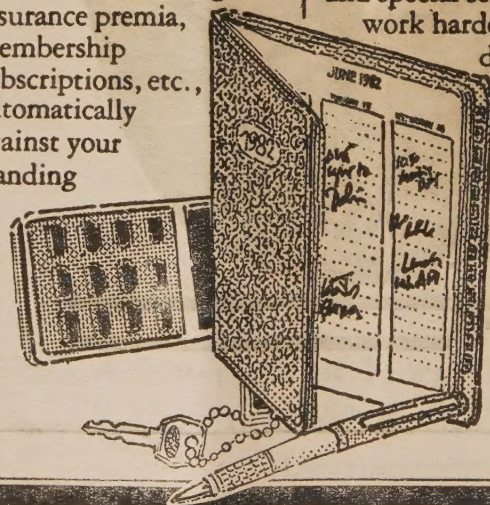
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